



ST OLYMPIA ORTHODOX CHURCH

NORWOOD, NEW YORK 13668



ORTHODOX CHURCH IN AMERICA
DIOCESE OF NY AND NJ

*Welcome to St. Olympia Orthodox Church,
a young and, God willing, growing community of worshipers.*

*Fr. Nikolay Khalimonov. Priest-in-Charge, 323-851-7989, nkhalimonov@yahoo.com
Fr. Alexy Karlgut, Dean/Administrator, 607-759-1833*

Please join us for prayer and fellowship.

Upcoming Services:
April 14-16 See Holy
Week Schedule !!

Christ is Risen! ✝ He is Risen Indeed!

Saturday, April 22
Great Vespers: 5pm

Sunday, April 23
Divine Liturgy: 10am

Coffee and fellowship will
follow the service

*The above services are at
St. Olympia Church
34 North Main Street
Norwood, NY, 13668*

*Mailing Address
St. Olympia Orthodox
Church PO Box 122
Canton, NY 13617*



Holy Week Schedule at St Olympia Orthodox Church

Good Friday, April 14, 7:00 pm – Lamentations

Holy Saturday, April 15

10:00 am – Divine Liturgy

11:30 pm – Resurrection Matins and Divine Liturgy – Holy Pascha!!!

Holy Pascha, Sunday, April 16

2:00 pm – Agape Vespers (Vespers of Love) followed by parish feast.

From the Orthodox Faith Series, Volume II – Worship
By Protopresbyter Thomas Hopko

Vespers of Holy Saturday (Friday afternoon)

The first service belonging to Holy Saturday—called in the Church the Blessed Sabbath—is the Vespers of Good Friday. It is usually celebrated in the mid-afternoon to commemorate the burial of Jesus.

Before the service begins, a “tomb” is erected in the middle of the church building and is decorated with flowers. Also a special icon which is painted on cloth (in Greek, *epitaphios*; in Slavonic, *plascchanitsa*) depicting the dead Saviour is placed on the altar table. In English this icon is often called the winding-sheet.

Vespers begins as usual with hymns about the suffering and death of Christ. After the entrance with the Gospel Book and the singing of Gladsome Light, selections from Exodus, Job, and Isaiah 52 are read. An epistle reading from First Corinthians (1.18–31) is added, and the Gospel is read once more with selections from each of the four accounts of Christ’s crucifixion and burial. The prokeimena and alleluia verses are psalm lines, heard often already in the Good Friday services, prophetic in their meaning:

They divided my garments among them and for my raiment they cast lots (Psalm 22.18).

My God, my God, why hast Thou forsaken me (Ps 22.1).

Thou hast put me in the depths of the Pit, in the regions dark and deep (Ps 88.6).

After more hymns glorifying the death of Christ, while the choir sings the dismissal song of Saint Simeon, the priest vests fully in his dark-colored robes and incenses the winding-sheet which still lies upon the altar table. Then, after the Our Father, while the people sing the troparion of the day, the priest circles the altar table with the winding-sheet carried above his head and places it into the tomb for veneration by the faithful.

The noble Joseph, when he had taken down Thy most pure body from the Tree, wrapped It in fine linen and anointed It with spices, and placed It in a new tomb (Troparion of Holy Saturday).



Matins of Holy Saturday (Friday evening)

The Matins of Holy Saturday are usually celebrated on Friday night. They begin in the normal way with the singing of God is the Lord, the troparion The Noble Joseph, and the following troparia:

When Thou didst descend to death O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of heaven cried out: O Giver of Life! Christ our God! Glory to Thee!

The angel standing by the grave cried out to the women: Myrrh is proper for the dead, but Christ has shown himself a stranger to corruption.

In place of the regular psalm reading the entire Psalm 119 is read with a verse praising the dead Saviour chanted between each of its lines. This particular psalm is the verbal icon of Jesus, the righteous man whose life is in the hands of God and who, therefore, cannot remain dead. The Praises, as the verses are called, glorify God as “the Resurrection and the Life,” and marvel at his humble condescension into death.

There is in the person of Jesus Christ the perfect unification of the perfect love of man toward God and the perfect love of God toward man. It is this divine human love which is contemplated and praised over the tomb of the Savior. As the reading progresses the Praises become shorter, and gradually more concentrated on the final victory of the Lord, thus coming to their proper conclusion:

I long for Thy salvation, O Lord, Thy law is my delight (Ps 119.174).

The mind is affrighted at Thy dread and strange burial.

Let me live, that I may praise Thee, and let Thy ordinances help me (119.175).

The women with spices came early at dawn to anoint Thee.

I have gone astray like a lost sheep, seek Thy servant, for I do not forget Thy commandments (119.176).

By Thy resurrection grant peace to the Church and salvation to Thy people!

After the final glorification of the Trinity, the church building is lighted and the first announcement of the women coming to the tomb resounds through the congregation as the celebrant censes the entire church. Here for the first time comes the clear proclamation of the good news of salvation in Christ's resurrection.

The canon song of Matins continues to praise Christ's victory over death by His own death, and uses each of the Old Testament canticles as a prefigurative image of man's final salvation through Jesus. Here for the first time there emerges the indication that this Sabbath this particular Saturday on which Christ lay dead—is truly the most blessed seventh day that ever existed. This is the day when Christ rests from His work of recreating the world. This is the day when the Word of God "through Whom all things were made" (Jn 1.3) rests as a dead man in the grave, saving the world of His own creation and opening the graves:

This is the most blessed Sabbath on which Christ sleeps, but to rise again on the third day (Kontakion and Oikos).

Again, the canon ends on the final note of the victory of Christ.

Lament not for Me, Mother, beholding Me in the grave, the son whom you have born in seedless conception, for I will arise and be glorified, and will exalt with glory, unceasingly as God, all those who with faith and love glorify you (Ninth Ode of the Canon).

As more verses of praise are sung, the celebrant again vests fully in his somber vestments and, as the great doxology is chanted, he once more censes the tomb of the Savior. Then, while the congregation with lighted candles continually repeats the song of the Thrice Holy, the faithful—led by their pastor carrying the Gospel Book with the winding-sheet of Christ held over his head—go in procession around the outside of the church building. This procession bears witness to the total victory of Christ over the powers of darkness and death. The whole universe is cleansed, redeemed and restored by the entrance of the Life of the World into death.

As the procession returns to the church building, the troparia are sung once again, and the prophecy of Ezekiel about the "dry bones" of Israel is chanted with great solemnity:

"And you shall know that I am the Lord, when I open your graves, O my people. And I will put my spirit within you and you shall live . . ." (Ezekiel 37:1–14).

With the victorious lines of the psalms calling God to arise, to lift up his hands, to scatter his enemies and to let the righteous rejoice; and with the repeated singing of Alleluia, the letter of the Apostle Paul to the Corinthians is read: "Christ our paschal lamb has been sacrificed" (1 Corinthians 5:6–8). The Gospel about the sealing of the tomb is read once more, and the service is ended with intercession and benediction.

The Vespers and Matins of the Blessed Sabbath, together with the Divine Liturgy which follows, form a masterpiece of the Orthodox liturgical tradition. These services are not at all a dramatic re-enactment of the historical death and burial of Christ. Neither are they a kind of ritual reproduction of scenes of the Gospel. They are, rather, the deepest spiritual and liturgical penetration into the eternal meaning of the saving events of Christ, viewed and praised already with the full knowledge of their divine significance and power.

The Church does not pretend, as it were, that it does not know what will happen with the crucified Jesus. It does not sorrow and mourn over the Lord as if the Church itself were not the very creation which has been produced from his wounded sides and from the depths of his tomb. All through the services the victory of Christ is contemplated and the resurrection is proclaimed. For it is indeed only in the light of the victorious resurrection that the deepest divine and eternal meaning of the events of Christ's passion and death can be genuinely grasped, adequately appreciated and properly glorified and praised.

Vesperal Divine Liturgy (Saturday morning)

On Holy Saturday itself, Vespers are served with the Divine Liturgy of Saint Basil the Great. This service already belongs to the Passover Sunday. It begins in the normal way with the evening psalm, the litany, the hymns following the evening Psalm 141 and the entrance with the singing of the vesperal hymn, Gladsome Light. The celebrant stands at the tomb in which lies the winding-sheet with the image of the Savior in the sleep of death.

Following the evening entrance which is made with the Book of the Gospels, fifteen readings from the Old Testament scriptures are read, all of which relate to God's work of creation and salvation which has been summed up and fulfilled in the coming of the predicted Messiah. Besides the readings in Genesis about creation, and the passover-exodus of the Israelites in the days of Moses in Exodus, there are selections from the prophecies of Isaiah, Ezekiel, Jeremiah, Daniel, Zephaniah, and Jonah as well as from Joshua and the Books of Kings, the Canticles of Moses, and of the Three Youths found in Daniel are chanted as well.

After the Old Testament readings the celebrant intones the normal liturgical exclamation for the singing of the Thrice-Holy Hymn, but in its place the baptismal verse from Galatians is sung: *As many as have been baptized into Christ have put on Christ. Alleluia (Galati 3.27)*. As usual in the Divine Liturgy the epistle reading follows at this point. It is the normal baptismal selection of the Orthodox Church (Rom 6.3–11). *"If we have been united with him in a death like his we shall certainly be united with him in a resurrection like his" (Rom 6.5)*.

At this time the royal gates are closed, and the celebrants and altar servers change their robes from the dark vestments of the passion into the bright vestments of Christ's victory over death. At this time all vestings of the church appointments are also changed into the color signifying Christ's triumph over sin, the devil and death. This revesting takes place while the people sing the verses of Psalm 82: "Arise O Lord and judge the earth, for to Thee belong all the nations."

After the solemn chanting of the psalm verses, to which are often added the hymn glorifying Christ as the New Passover, the Living Sacrifice who is slain, the Lamb of God who takes away the sins of the world; the celebrants emerge from the altar to announce over the tomb of Christ the glad tidings of his victorious triumph over death and his command to the apostles: "Make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded . . ." (Mt 28.1.20). This Gospel text is also the reading of the baptismal ceremony of the Orthodox Church.

The Divine Liturgy then continues in the brilliance of Christ's destruction of death. The following song replaces the Cherubic Hymn of the offertory:

Let all mortal flesh keep silent and in fear and trembling stand, pondering nothing earthly-minded. For the King of Kings and the Lord of Lords comes to be slain, to give himself as food to the faithful.

Before him go the ranks of angels: all the principalities and powers, the many-eyed cherubim and the six-winged seraphim, covering their faces, singing the hymn: Alleluia! Alleluia! Alleluia!

In place of the Hymn to the Theotokos, the ninth ode of the matinal canon is sung once again: "Lament not for Me, Mother . . . for I will arise" (see above). The communion hymn is the line of the psalm: "The Lord awoke as one asleep, and arose saving us" (Ps 78.65).

The Divine Liturgy is fulfilled in the communion with him who lies dead in his human body, and yet is enthroned eternally with God the Father; the one who, as the Creator and Life of the World, destroys death by his life-creating death. His tomb—which still stands in the center of the church—is shown to be, as the Liturgy calls it: the fountain of our resurrection.

Originally this Liturgy was the Easter baptismal liturgy of Christians. It remains today as the annual experience for every Christian of his own dying and rising with the Lord.

But if we have died with Christ, we believe that we shall also live with Him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over Him (Rom 6.8–9).

Christ lies dead, yet he is alive. He is in the tomb, but already he is "trampling down death by death, and upon those in the tombs bestowing life." There is nothing more to do now but to live through the evening of the Blessed Sabbath on which Christ sleeps, awaiting the midnight hour when the Day of our Lord will begin to dawn upon us, and the night full of light will come when we will proclaim with the angel: "He is risen, he is not here; see the tomb where they laid him" (Mk 16.6).

***When You descended to death, O Life Immortal,
You slayed hell with the splendor of Your Godhead,
and when from the depths You raised the dead, all the Powers of Heaven cried out,
O Giver of Life, Christ our God, glory to You!***

Troparion of Great and Holy Saturday

Paschal Greetings!

Language	Greeting	Response	Language	Greeting	Response
Aleut:	Khristus anahgrecum!	Alhecum anahgrecum!	Ibo (Nigeria):	Jesu Kristi ebiliwo!	Ezia o' biliwo!
Albanian:	Krishti U Nejjall!	Vertet U Ngjall!	Indian (Malayalam):	Christu uyirthezhunnettu!	Theerchayayum uyirthezhunnettu!
Alutuq:	Khris-tusaq ung-uixtuq!	Pjiji-nuq ung-uixtuq!	Indonesian:	Kristus telah bangkit!	Benar dia telah bangkit!
Amharic:	Kristos tenestwall!	Bergit tenestwall!	Italian:	Cristo e' risorto!	Veramente e' risorto!
Anglo-Saxon:	Crist arasi!	Crist sodhlice arasi!	Japanese:	Harisutos Fukkatsu!	Jitsu ni Fukkatsu!
Arabic:	El Messieh kahm!	Hakken kahm!	Javanese:	Kristus sampun wungul!	Tuhu sampun wungul!
Armenian:	Kristos haryav ee merelotz!	Orhnia! eh harooyunuh kristoseel!	Korean:	Kristo gesso!	Buhar ha sho nay!
Athabaskan:	Xristosi banuytashch'ey!	Gheli banuytashch'ey!	Latin:	Christus resurrexit!	Verè resurrexit!
Bulgarian:	Hristos voskresè!	Vo istina voskresè!	Labrian:	Kristus ir augsham sales!	Teyasham ir augsham sales vinsch!
Byelorussian:	Khrystos uvaskros!	Saprawdy uvaskros!	Lugandan:	Kristo ajukkide!	Amajim ajukkide!
Chinese:	Helisituosi fuhuole!	Queshi fuhuole!	Norwegian:	Christus er oppstanden!	Sandelig han er oppstanden!
Coptic:	Pchristos afooun!	Alethos afooun!	Polish:	Khristus zmartwycykwall!	Zaprawde zmartwycykwall!
Czech:	Kristus vstal a mrbychl!	Opravdi vstoupil!	Portuguese:	Cristo ressuscitou!	Em verdade ressuscitou!
Danish:	Kristus er opstanden!	Ja, sandelig opstanden!	Romanian:	Hristos a inviat!	Adeverat a inviat!
Dutch:	Christus is opgestaan!	Ja, hij is waarlijk opgestaan!	Russian:	Khristos voskresè!	Voistinu voskresè!
English:	Christ is risen!	Truly He is risen!	Sanskrit:	Kristo pastitaha!	Satvam upastitaha!
Eritrean-Tigre:	Christos tensiou!	Bahake tensiou!	Serbian:	Christos Vaskresè!	Vaistinu Vaskresè!
Esperanto:	Kristo levigis!	Vere levigis!	Slovak:	Kristus vstal zmr'bychl!	Skutoc ne vstal!
Estonian:	Kristus on oolestoosunt!	Toayestee on oolestoosunt!	Spanish:	Cristo ha resucitado!	En verdad ha resucitado!
Ethiopian:	Christos t'ensah em' muhtan!	Exai' ab-her eokala!	Swahili:	Kristo amefufukka!	Kweli amefufukka!
Filipino:	Si Kristo ay Nabuhay!	Tunay, Slya ay Nabuhay!	Swedish:	Christus ar upstanden!	Han ar verkligen upstanden!
Finnish:	Kristus nousi kuolleista!	Totsesti nousi!	Syriac:	M'shee ho dkom!	Ha koo qam!
French:	Le Christ est réssuscité!	En verite il est réssuscité!	Tlingit:	Xristos Kuxwoo-digoot!	Xegaa-kux Kuxwoo-digoot!
Gaelic:	Taw creest ereen!	Taw shay ereen guhdyne!	Turkish:	Hristos diril - di!	Hakikaten diril - di!
Georgian:	Kriste ahzdkhah!	Chezdmariè!	Ugandan:	Kristo ajukkide!	Kweli ajukkide!
German:	Christus ist erstanden!	Wahrlich ist er erstanden!	Ukrainian:	Khristos voskres!	Voistinu voskres!
Greek:	Christos anesti!	Alithos anesti!	Welsh:	Atgyfododd Crist!	Atgyfododd yn wir!
Hawaiian:	Ua ala hou 'o Kristo!	Ua ala 'i 'o no 'oial!	Yupik:	Xris-tusaq Ung-uixtuq!	Illumun Ung-uixtuq!
Hebrew:	Ha Masheeha houh quam!	Be emet quam!	Zulu:	Ukristu uvukile!	Uvukile kuphela!
Hungarian:	Krisztus feltamad!	Valoban feltamad!			

† Holy Trinity Greek Orthodox Church, Lewiston ME †

UPCOMING DIOCESAN & PARISH EVENTS

Diocesan Council Meeting

Thursday, April 20, at 11:00 AM

Diocesan Chancery, Bronxville NY

St Olympia Orthodox Church – Next Parish Council Meeting

7:30 PM Monday, May 8, 2023

WEEKDAY VESPERS AT THE HERMITAGE OF ST OLYMPIA

Weekdays at 4 PM

For information please contact Mother Sophronia at mothersophronia@gmail.com

or via Facebook: Nun Sophronia Hofstead

